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in point of time than Deuteronomy, but that he holds to a new order of the documents. Dillmann, who uses the signs A B C D, supposes this order to represent the relative age of the documents. Wellhausen makes the chronology B C D A, while Vatke now comes in and asserts that it is C A B D. He adds, however, that the time of composition of the three earliest probably falls within the same half century (which he makes to be from 720 to 670 B. C.). One of the supposed surest data for determining the age of Deuteronomy, has been the Book of the Law in the Temple in the time of Josiah. This Book of the Law has been almost uniformly identified with Deuteronomy. Vatke now declares this to be an error, and asserts that *that* book was a composite of the three older documents, while Deuteronomy was not composed till the last decade of the kingdom of Judah (p. 387).

Beyond this, there is little which calls for special remark in the book. The author shows some acquaintance with American literature (p. 266). We are accustomed in such works to more or less ingenious and baseless hypotheses; as that the name יהוה was originally ייחה, or that Ps. LXXII. and Isa. XIX. 16-25 refer to the time of Ptolemy II. These, however, are sparingly used. The author leaves us Moses, believes him, indeed, to be the author of the Decalogue, therefore a monotheist who made religion bear upon the moral life of the people. He supposes the Decalogue to have been given in a briefer form than the present text.

We have found occasional inaccuracies or infelicities of expression. Is it true that all the Semitic dialects have the same method of constructing sentences—that their syntax is similar, in other words? (p. 178). Bleek-Wellhausen does not put Joel under Jeroboam II. (*Welthausen* the name is spelled here, and we have noticed several similar errors, due of course to the proof-reader). The literature is generally brought down to a quite recent date. As Abulwalid's lexicon is mentioned as having been made known by Gesenius and others, it would be well to add that it was published by Neubauer. DeBiberstein Kazimirski appears as Kazimirski de Biberstein. Ugolino's Thesaurus is in thirty-four (not fifty-four) volumes. It is said that Zebulon (instead of Simeon) is not mentioned in Deut. XXXIII.

But it is a thankless task to be making minor criticisms. Accuracy is doubtless more difficult to obtain in a posthumous work than in one which the author himself is permitted to see through the press.

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#### S. A. SMITH'S KEILSCHRIFTEXTE ASURBANIPALS.\*

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This volume contains a transliteration of the Asurbanipal text (V R., 1-10), a translation of the same into German, some notes by the author, a few notes by Mr. Pinches, and a vocabulary. For students of Assyrian there is great need of carefully edited texts, with grammatical and philological notes. Such transliter-

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\* DIE KEILSCHRIFTEXTE ASURBANIPALS, KÖNIGS VON ASSYRIEN (668-626 v. Chr.) nach dem selbst in London copirten Grundtext mit Transcription, Uebersetzung, Kommentar und vollständigem Glossar von Samuel Alden Smith. Heft I. Die Annalen nach dem Cylinder R<sup>n</sup> 1. (Vgl. V R. 1-10). Leipzig: Verlag von Eduard Pfeiffer, 1887.

ations, wherever possible, should be accompanied by the cuneiform text. The work of Lotz (*Tiglathpileser*), Pognon (*Bavian*), Lyon (*Sargontexte*), in this line, is known even to those who have but begun the study. It is greatly to be regretted that the work of Mr. Smith is not in all respects so reliable as that of his predecessors. One must infer that the work has been done too rapidly. There may have been circumstances, beyond the control of Mr. Smith, which have compelled this haste. For the sake of those who need such help as is here offered, it is certainly unfortunate.

In the transliteration there is a sad lack of uniformity. Not to speak of the typographical errors, which are very numerous, and the omissions, which occur too frequently, there are so many cases of inconsistency (at least a hundred or so) as to bewilder a beginner. Among many others, the following forms are used indiscriminately: kîbit and kibit, kirib and kirib, šâdu and šadû, êlî and êli, âhu and ahu, âbu and abu. If one reads ê-mêd, why not also ê-pêš, ê-rêb, ê-kêm, etc. Wrong transliterations are not infrequent, as ḥaršânu for ḥuršânu, Bêl-ba-ša for Bêl-ikîša, etc. Why should he read palah for the Participle of palâhu, instead of paliḥ.

The translation in some places does not accord with the transliteration, there being occasionally what seem to be mistakes as to the precise grammatical form of the Assyrian word. In the vocabulary, words are not in all cases classified under the roots to which they properly belong; still there is ample room here for difference of opinion. The notes are not what either the student or the scholar would have liked. They are too few and too fragmentary for the former; too elementary for the latter. The notes of Mr. Pinches are most excellent. One can only regret their small number.

The zeal of Mr. Smith in his Assyrian labors is most commendable. It is gratifying to know that Americans are not neglecting this important branch of Semitic study. In such work, however, there is needed great care. With the careful work of Schrader, Delitzsch, Haupt, Pinches, Lyon, and others, before us, work even slightly imperfect suffers by comparison. In the succeeding volumes, it is to be hoped that Mr. Smith will not feel himself so hurried.

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